

Lacrymæ Germaniæ :

OR,
The Teares of Germany.

Unfolding her woefull Distresse
by JERUSALEMS Calamity.

In a Sermon Preached at a generall Assem-
bly in the Maiden-Towne of Noremburg
in *Germany*, before the Lords the States,
and many others of quality there
met together, to humble
themselves before
the Lord.

Translated out of the high Dutch Coppy.

Lamenta. 4. verse 1.

*How is the Gold become dim? How is the most fine
Gold changed! The stones of the Sanctuary are
powred out in the top of every Streets.*

L O N D O N :

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ton, and Iohn Rothwell at the Sunne in Pauls
Church-yard. 1638.

1980



To the Understanding, and
tender-hearted Reader.

Courteous Reader :

Present you the
beauty of *Eu-*
rope, by a feare-
full *Catastrophe*,
made a Terrible *Acelda-*
ma ; *Germany* of late the
Glory and Delight of
Princes, now sitting (as
a defloured Virgin) lamen-
A 2 ting

To the Reader.

ting her Vastations : Her breaches as they are manifold , so they are and have beene of a long Continuance ; those foure great destroyers , *Sword* , *Famine* , *Fire* , and *Pestilence* , entred upon her together , and least there should bee any intermission or cessation , they have all Acted their parts. The Kingdomes of *Christendome* may see by her , (as by a Looking-glasse) the fearefull and horrible issues of sins , what the Richest of them
is,

To the Reader.

is, *Germany* was ; what she by her Impieties is, they may be ; her sinfull transgressions Eclipsed her glory, theirs, (if not cut off by a *timely and unfeigned Repentance*) will worke the same Conclusions.

This *Sermon* having bin formerly delivered in the *Higb Dutch*, by a *Reverend Divine*, at a *Generall assembly* appointed for this purpose, in the *Maiden-towne* of *Norenbearge* in *Germany*, in the moneth of *April* last, where all the *Lords* the

To the Reader.

States were there likewise present, now speaketh *Englist*, and offers it selfe to our view, and hath disclosed her *sinnes* and her *iudgments*, which may serve as a faire warning peice both to us, and her other Neighbour *Kingdomes*.

What is therein deliver'd is not Verball, or imaginariy, but *Reall*, and *Historicall*; and the Preacher hath rather *Diminished*, then augmented her *Troubles*; which of her *Cities* have not had the *Enemy* in their *Gates*, or
which

To the Reader.

which of her *Provinces* have not beene circled in with *Troopes* of furious horsemen? Her troubles cannot be paraleld by any other Countrey or City, so fitly as by *Iudab* and *Ierusalem*: Prophaine Histories cannot truely Exhibite her fellow.

Thus referring you to *Read* and *Consider* that within, which is acted without, I commend you to the protection of the Lord *Almighty*, desiring you to joyne your prayers to Him to divert

To the Reader.

vert the judgments inflicted,
and in His goodnesse and
wisedome to make up the
breaches of distressed and
distracted Germany.

Vale.



*Recensui concionem banc super
illud Isa. 64. 11. eamque typis
mandari permitto.*

June 15. 1638. Sa. Baker.

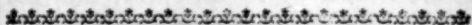


LACRYMÆ



Lachrymæ GERMANIÆ,
OR,
The Teares of Germany.

Unfolding her woefull Distresse
by JERUSALEMS Calamity.



ISAIAH 64. II.

*Our holy and our beautifull House,
where our Fathers praised thee, is burnt* The Text
*up with fire, and all our pleasant things
are laid waste.*

Rivare miseries admit of remedies, and are not so deplorable, because they are limited; they, are as little Brookes and Rivolets easily restrain'd to their owne Channels: but when
B they

they prove publick and generall, they scorne restraints, and as violent streames breake down all before them. These, are as *Comets*, never seene, but with amazement; and whose effects, as theirs, produce ruine to whole States and Nations. Such a fearefull condition did the *Prophet* fore-see, and fore-tell to come upon the whole Nation of the *Jewes*. The Judgment and Calamity was not onely heavy upon the *Church of God*, but it also extended upon their *Common-wealth*; both *Church* and *State* miserably afflicted with the plagues and effects of Warre, which you see lamentably in the Text to be expres'd by the Prophet: *Our holy and our beautifull House, where our Fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste.*

Isaiah 64.
11.

Pl. 40. ult.

Why art thou so troubled Oh my Soule, & why art thou so disquieted within me! my bowells doe grieve that in handling this Text, I cannot speake as the Prophet did, by way of Prediction: Alas! no; our case is not only to be, but is presently

The Teares of Germany. 3

sently miserable; our Church, our State
fearefully visited with *Fire* and *Warre*,
intermix'd with divers other Judge-
ments, as lamentable, as either the *Fire*
or *Sword*: And I am sorry that in the
prosecution of this Subject, I shall see
our present misery to exceed *Jerusa-*
lems: I will therefore divide my Text
orderly, and briefly lay downe the
Judgment upon *Israel*, as the *Prophet*
fore-told it, with the aggravation of
it, as also some speciall Observations
from it, and the Causes procuring it,
and then I shall paralell ours with
theirs, and shew the Causes procuring,
and the meanes to remove it, by Gods
blessing and your patience.

In the words observe these two Parts of
parts. the Text.

1. The parties afflicted, { The Church,
being two-fold: { The State.

{ 1. Our holy and our beautifull house.
{ 2. All our pleasant things.

2. The Judgment { 1. Conflagration.
upon either, be- {
ing two-fold: { 2. Devastation.

4 *Lacrymæ Germaniæ, or*

There are five things that make to the aggravation of the *Churches* affliction:

1. It being an *House*.
2. An *Holy House*.
3. A *Beautifull House*.
4. A *Religious and ancient House* for Gods worship.
5. Our *holy, our beautifull House, &c.*

There are likewise foure things that aggravate the *Common-wealths* miserie:

1. 1. The *Reality* of what was laid wast, *Things*.
2. 2. The *Sweetnesse* of them, *Pleasant things*.
3. 3. The *Propriety* of them, *Our pleasant things*.
4. 4. The *Generality* of them, *All our pleasant things are laid waste*.

There are likewise two things that aggravate the *Judgment* inflicted upon both:

1. The

The Teares of Germany. 5

1. The Imminency.

2. The Eminency.

both of these exprest in the present Tense, *Is burnt up: Are laid waste. Our holy and our beautifull House, where our Fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste.*



First, Our House.

1. Our House.

NOt a floating *Arke*, not a flitting *Tabernacle*: but an *House*: What *House*? An *House* where there is government, order; where men expect safety, stability, security; nay more than thus; *Thy House*: The place (Oh God) where thine Honour dwelled, the place of thy presence and residence. Mens Houses indeed are as subject to ruine as themselves; they have prov'd fatall often to their owners: but what, shall this sacred place be prophaned? Shall these glorious pillars be consumed with fire? Shall the Enemies hang up heere their En-

*Psal. 74:
ver. 7, 8, 9*

B 3

signes

signes for Tokens? Shall they cut downe the carved worke thereof with Axes and Hammers? Shall *Sion* be laid in the dust? Shall they set fire on thy holy places that be in the Land? What, no pittie? No religious care or reverence (O God) to thy Altars? The furious and violent Soldier may doe much indeed to other places, but what shall hee not spare thy sacred Courts, either by compassion or compulsion? *Oh thinke upon Sion* (O Lord) *go round about her, marke well her Bulwarks, tell the Towers thereof, see how it pittieth thy servants to see her honour in the dust.* Oh, let me but speake one word to my Lord, remember thy promise Lord, *Be favourable to Sion, and build up the Walls of Ierusalem*; and yet the Prophet seemes to lament: so that we may see what are the issues and the conclusions of sinnes. They are not Houses, great Houses, strong Houses, our Houses; Thy *House*, thy *Temple* can yeeld protection to us, or it selfe, if once polluted with impieties, defiled with transgressions. Sinne may suggest security,

The Teares of Germany. 7

security, it can never afford s^ecety:
Our house (saith the Prophet) *is burnt*
up with fire.



Secondly, Our holy House.

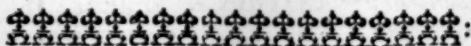
2 Our holy
house.

Holinesse indeed, as it is an *Attri-*
bute of G O D, so of his house,
no uncleane thing shall enter
therein: *Holinesse becomes thy house:*
(saith the Prophet *David*) *The Ground*
(said *God* to *Moses*) *whercon thou stan-*
dest is holy: O worship the Lord (saies
that Prophet) *in the beanties of Holi-*
nesse: The Tabernacle was holy; so was
the Temple adorned with its *Sanctum*
Sanctorum, the Holy of Holies. But
what, will the Lords fury burst out
here? shall his jealousie burne like fire
against this? will he destroy the righ-
teous with the wicked? shall he com-
mand us to be holy, and to keepe his
Courts holy, and will hee suffer holy
things to be prophan'd? to be burn'd?
to be burn'd up? It may seeme strange;

B 4

but

but shall not the Judge of all the earth doe right? This house therefore had beene holy, then it was preserv'd; should have beene holy, and then it should not have beene burnd up: but *Corruptio optimi pessima*: Buying, and Selling, and changing of Monies, and Robberies, are no where so bad as in this house: My house (saith our Saviour) shall be called a house of prayer; but yee have made it a denne of thieves. If the Services therof faile from their Primitive purity; if the place lose its Primitive Holinesse; no marvaile if it comes to passe, (as here the Prophet speaks) *Our house, our holy house, is burnt up with fire.*



3 Our bo-
dy, our
beautifull
house.

Thirdly, Our holy, our beautifull house.



N old decayed Cottage might have beene thought fuell fit the fire, as unfitting, unsafe to harbour in, to dwell in, or to afford shelte-

The Teares of Germany. 9

shelterage to the Master ; there would not have beene much losse or missing of it : but this house, so decored, , so pleasant, so delightfull, so gracious, so that the Prophet *David* said of it, *Psal.* 81. ver. 1. *O how amiable are thy Tabernacles, thou Lord of Hosts !* So beautifull, that the King desired a doore-keeper place in it, *Psal.* 122. v. 1. rejoyced exceedingly when hee could goe into this house, desired and requested to dwell in the house of the Lord, to behold the beauty of the Lord, and to visit his holy Temple, *Psal.* 27. ver. 4. and resolved to dwell in it for ever. *Psal.* 23. ver. 6. griev'd and lamented when he was debarr'd the accessse unto it, complaining that the Sparrows and Swallowes could build neare the Altar of God. *Psal.* 84. 3. Nay, this King *David* tooke so much pleasure in the beauty of it, that hee dwelt hard by it, and said sweetly, *O worship the Lord in the beauties of holinesse :* and shall beauty pleade no prescription ? it's attractive, perswasive, of great force to entreat, to move ; the Disciples

ples tooke that as an argument to
 Mat. 24.1 move our Saviour, *Matth. 24. ver. 1.*
Master, what goodly buildings, and
stones are these : as who should say, We
 hope these shall stand for ever ; being
 so costly, so finely laid : but our
 Prophet fore-tels here, as our Sa-
 viour did there : *Not one stone shall*
be left upon another, which shall not be

Mat. 24.2 *cast downe.* *Matth. 24. Chapt. vers. 2.*
 It must be beauty joyned with holi-
 nesse that God delights in; for
 want of this the Prophet laments,
Our holy, and our beautifull house is
burnt up.

:*****:

4. *Where*
our Fa-
thers :

Fourthly, Where our Fathers prai-
sed thee.

Religious
 & ancient
 House.

Religion and pious services are
 delightfull to God : he never
 refuseth such sacrifices ; they are
 welcome at morning, at noone, and at
 night. Cannot those pious acti-
 ons done by our Ancestors preserve
 or

or keepe this *House*? They prayed unto thee in it, and *praised thee* also. But what? that's nothing for the present: It is not our Fore-fathers sanctity or piety can give immunity to our sinnes: the onely way to keepe this *House* from fire, is to follow our *Fathers* goodnesse, and to serve God with praises in the *House* of the Lord, as they did: but for want of this, the *Prophet* bewailes their case: *Our holy and our beautifull House, where our Fathers praised thee, is burnt up with fire.*

~~~~~

*Fistly, Our holy and our beautifull  
House, where our Fathers  
praised thee.*

*g. Our holy  
and our  
beautifull  
House,  
where our  
Fathers  
praised  
thee.*

**M**isery seemes tolerable, till when it comes to be our owne: wee may weepe, and mourne, and grieve for other mens harmes with compassion and brotherly love; but this is not in that bitterness and sensibleness as if we were the Patients: Its  
a great

a great difference betweene being Spectators, and Actors : for *Dagons* Temple, or all such Idolatrous places to have bin burn'd, had not bin worthy a Prophets laments; to have scene houses of Impiety, Injustice ruin'd, would not so much excite pittie, as zeale : but when the Prophet shall fore-see the utter burning of Gods House, Gods holy House, Gods holy and beautifull House, where their Fathers praised God, which God peculiarly had given them before and above all the Nations of the World, this makes him grieve, saying, *Our holy and our beautifull house, &c.*

3.  
Deductions,

We may see here what 1. Gods House hath bin. 2. what it should be : 3. what should be done in it. First, it is an House, and therefore it should be orderly and uniforme. Secondly, it should be, 1. Holy, and therefore not prophaned ; 2. Beautifull, and therefore it should be adorned within and without, for it should have Religion perform'd in it : 2. We should praise God for the enjoying the use and freedome it : but I cannot speake of these now,  
for



for it is not my purpose to speake of any thing, but what suits with our present estate and condition. Therefore having aggravated the misery of the Church by those five particulars, because there is no hopes of *Peace* in the Kingdome, if *Warre* be in the Church; I will therefore prosecute the misery of the *State*, likewise aggravated by these foure particulars.



*First, And all our pleasant things.*

1. The reality of what was laid waste: *Things.*

**T***Hings* they were; substances worth the accounting, worth the reckoning; too good, too costly, too precious to be lost, to be laid waste. To lay waste sinne, which is a privation, and layes men waste in their consciences, had beene comfortable: to destroy the destroyer had beene seasonable, reasonable; Entities and substances are of value: had they beene shadows, appearances, privations, evils; had they perish'd, who would

would have mourn'd? *Things*; thus they may be our selves, our seconds, our Issues, our Cattell, our fruits of the Earth; thus they may be our dyer, cloathing, health, wealth: they may be our peace of Countrey, of Conscience, of Church, of all. Thus it may be Religion, Piety, the Ministers, the Ordinances, the solemn Feasts: The *Temple*, *Citty*, King, Princes, Prophets, Priests, people, the Covenants, the Word of life, the whole Nations honour and liberty, and for these things (as saith the *Prophet*) my soule mournes; and can Gods Justice worke against these specious, precious possessions, realities, *Things*? At the losse of such, such worthy things, what heart could not lament? would not grieve? so doth the *Prophet* here: *And all our pleasant things are laid waste.*

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*Secondly,*

## The Teares of Germany. 15



Secondly, And all our pleasant  
things.

2 The  
sweetnes  
of them:  
pleasant  
things.

**H**Ad it beene an enemy inva-  
ding our Coasts, or entring  
our Cities, and disturbing  
our peace; wee could have  
beene glad to have seene his devastati-  
ons with a dry eye, and a cheerefull  
countenance; had they beene things  
either burthen some, toylsome, unneces-  
sary, unfaynoury, unhealthfull, unpro-  
fitable, uncomfortable, unjoyfull, un-  
usefull, wee should scarce have griev'd  
in their departure, or destruction: But  
shal thy fury, O Lord, waxe hot against  
such blessings of thy right and left  
hand? wilt thou (O God) who art  
the God of peace, take away peace?  
wilt thou, who art glory, deprive us of,  
and consume our glory? thou who art  
the King of Kings, by whom Kings  
reigne, and Prince of glory, wilt thou  
take away our King, our Prince, the  
breath

breath of our Nosthrils in thine anger? Thou, who hast said it touch not mine annoynted, wilt thou suffer this glory to be laid in the dust? Shall the same hand build, and plant, and yet pull downe and lay waste? Thus it is with the primeſt of all our delights: and uſually in what we moſt delight, and take pleaſure in, in that wee ſuffer deepeſt: the ſtrong man in his ſtrength, the wiſe in their wiſedome, the rich men in their wealth, the beautifull in their comlineſſe, the proud men in their ambition, &c. whatſoever hath beene, or ſeemed as honey, ſhall be turned into gall, into wormewood. It is not the wife of my boſome, but may cauſe grieve and ſorrow, to ſee her raviſh'd before my eyes. They are not our ſweete Children, *who are like the Olive plants fairely placed about our Tables,* but may be ſorrow to us, to ſee the enemy take them, and daſh them againſt the ſtones: They are not our comely, and well proportioned and highly admired Virgins, renowned for their beauty, and luſtre, but may produce

duce bitter lamentations to us, though they be as the polish'd corners of the Temple; to see them carryed away, and stript of their Crowne of glory; to view them hanging downe their heads, and ravished in our sight. The sweetest, the pleasantest, the profitablenest of all our delights shall be laid waste, if once we trust in them, bee proud of them, unthankfull for them, abuse them, or grow worse for them: So here our Prophet complaines: *And all our pleasant things are laid waste.*

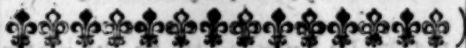


*Thirdly, Our pleasant things.*

3. Our  
pleasant  
things.

**H**is word addes to the bitterness, and aggravates the misery: had they beene the enemies of God, or of us, the *Chaldeans*, *Affirians*, *Babylonians*, or the like; had it fallen upon the people which knew not God, nor had not enjoyed his statutes  
C and

and Commandements; had but any other, except our selves, beene the Patients, it had not, would not have beene so miserable and terrible. But that *Our things, our pleasant things should be laid waste*, this helps to fill up the measure of sorrow, of distresse, of lamentation. Evills that are farre off, or Judgments upon our Enemies, or Calamities that are onely heard of, or though they be seene, may be endured: But when these come to be felt, to be endured in such a measure, by our selves, no marvell though the Prophet laments: *And all our pleasant things are laid waste.*



4. *All our  
pleasant  
things.*

*Fourthly, And all our pleasant  
things.*



*Alomon saith, A three-fold cord  
is not easily broken.* But here is a  
Chaine goes to a further reach,  
heere is a foure-fold Cord of misery.  
They

## *The Teares of Germany.* 19

They are not onely, first, *Things*; but secondly, *Pleasant things*: thirdly, *Our pleasant things*: fourthly, *All our pleasant things*. There is some comfort in misery, when it is limited, restrained: Some Judgments though they be large, yet they are not universally generall. Some stormes fall upon some places, misse others: some Enemies take some prey, leave some, and are gone: some Diseases and Sicknesse carry such and such to their graves, and then cease. The Night hath so many houres, and then vanisheth. The Famine, the Sword, the Pestilence, the Locust, the Caterpillar, the Sea; all these are limited in their Executions: But our Judgment transcends, it is not bounded: Leave some (Oh Lord) for the use of them that shall come after us, let there be a Remnant spared: if our selves, yet not our Wives; if they and we, yet not our Children; if all these, yet not our Governours; if they also, yet not our Priests, our Prophets, thy Messengers; thy Word and Sacra-

ments: leave these (ô Lord) to the Children that shall come after us. If none, yet, (oh Lord) let thy hand spare the fruits of the Earth; there was a remnant (ô Lord) in the Deluge preserved. Thou didst condescend to spare five whole Cities for ten good men: In the *Babylonish* Captivity all perish'd not: In *Elizabs* dayes thou reservedst 7000. and wilt thou (ô Lord) now make a finall conclusion. Spare (good God) the sheepe of thy pasture: Oh! those Judgments are heavy, which admit of no exceptions! No wonder then to heare the Prophet complaining and sorrowing for the devastation both of Church and State: *Our holy and our beautifull house, where our Fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste.*

Second  
part.  
The judg-  
ment two-  
fold.  
1. Fire.

I must needs borrow patience to speake of the Judgment of both briefly, and so I will come to some Documents.

1. *Is burnt up with fire.*
2. *Are laid wast.*



## *The Teares of Germany.* 21

If thou (ô Lord) intendest to punish us, yet spare thy Temple, thine owne *House*: Or if thou dost punish that too, oh let it not be with *Fire*, that's unmercifull, unresistable, furious, quick in execution. Or if it bee with *Fire*, oh temper it, mingle it (ô God) with Water, stint it, limit it, confine it, though it shall *burne*, and furiously, yet let it not utterly consume. What pleasure takest thou in such destructions? Where, where, oh Lord, shall thy people meete to *praise thee*? What a mocking stocke shall wee be made to them that are round about us? What hopes can we have of life, without being in thy *House*? What comfort in our lives, if this *Holy house be burnt, burnt up*? Ely bore some griefes, but when he heard the Arke was taken, he dyed, and so did his Daughter in law, when she heard but the report of it. Oh who can endure then not onely to heare, but also to see this *Beautifull house* decay, and with *Fire*, and to be utterly consumed up with *Fire*. Some


some part, let some remaine for a patterne to succeeding Ages to re-edifie it: oh let some stand free, some little place, the *Holy of Holies*, whereinto the High Priest may enter to praise thee, though we be unworthy. Yet, if all this must come to passe, put that eyill day farre off: oh let us not live to see it, nor our childrens children after us. Let that day, if possible, be forgotten, and let it not be registred amongst the dayes of the yeere. Oh how shall the Tribes goe up to *Ierusalem* to offer to thee? How shall thy solemne Feasts, and where shall the Paschever be celebrated? How shall we make an attone-ment for sinnes, if this House bee destroyed? Yet for all this the *Prophet* fore-sees it, fore-tells it, *Our holy and our beautifull house, where our Fathers praised thee, is burnt up with fire, and all our pleasant things laid waste.*

*Isai. 64.*  
*11.*

(\*\*\*\*\*)

Secondly, Laid waste.

2. Ruine  
of the  
State.

 He very noise of Destructions  
sounded harsh, few, or none de-  
light in them, desire them: we  
are all willing to have preservation, and  
all our care is, when we have gotten to  
our selves *pleasant things*, how peace-  
ably to enjoy them, without trouble or  
molestation: wee count them Enemies  
that rob us of them, or pillage us in  
them; we desire with might and maine  
to keepe them from perishing. Might  
it not seeme Judgment enough to see  
the Church burnt up, Religion defa-  
ced, Piety consumed, but must it also  
breake in upon the Common-wealth?  
Seldome does Judgment end, where it  
begins: No State can long stand with-  
out government, no government  
without Religion, no Religion with-  
out Gods service; so that seldome, nay,  
indeed, never is it, that the Church is

on fire, but the State presently kindles too : if fire bee in Gods house, and judgement (as Saint *Peter* saith) begins there, what can be expected in the re-  
publick, but vastations, overturnings,  
and confusions. These are sequels  
of the *Major*. It was not without  
cause that *David* saith : *Peace bee*  
*within thy Walles, and Quietnesse*  
*within thy Palaces.* And pre-  
sently subjoynes ; *Pray for the peace of*  
*Ierusalem* ; as who would say, if  
that be in peace and flourish, all things  
are likely to goe well, but if that bee  
destroyed with fire, what will be the  
issue of those flames, but the laying  
waste of the common-wealth ? And  
therefore in laying downe the parties  
afflicted, and describing of their  
judgements, the Prophet hath used  
a Conjunction : *Our holy, and our*  
*beautifull house, where our Fathers*  
*praised thee, is burnt up with fire ;*  
*And all our pleasant things are laid*  
*waste.* So farre of the parties affli-  
cted, and of their judgements in-  
flicted,

# *The Teares of Germany.* 25

flit, with their Aggravations.  
Now I proceede to some Docu-  
ments.

## *The first Document.*

1. Docu-  
ment.

First, take notice of the fearefull  
issues and effects of Warre, what  
lamentable conclusions the sword  
makes: Whose beginnings are blood,  
whose proceedings are fire and fa-  
mine, whose upshot is utter destru-  
ction, and desolation. What places  
could seeme happier than *GODS*  
*Church*, *GODS House*? what *Com-*  
*mon-wealth* more blessed, than that  
which enjoyed the *House of God*, pub-  
licke Religion? and yet the *Church*,  
the *House of God* burnt up with fire,  
the State, with all the delights of  
it laid waste: So saies the Pro-  
phet.

*First,*

1. Warre  
is a Curſe,

*First, Warre is a Curſe.*

AND this appeares plainly ; for is  
not warre accounted by God him-  
ſelfe as a Curſe, an heavy Curſe?  
ſo he threatens the rebellious Jewes,  
if they would not obey his Lawes,  
amongſt many other Curſes which  
ſhould purſue them, and overtake  
them, and deſtroy them; God rec-  
kons up the ſword of their enemies.

*Deut. 28. Chapt. Verſe 25. The Lord  
ſhall cauſe thee to fall before thy enemies :*  
That their Oxen ſhould be ſlaine be-  
fore their faces, their Aſſes ſhould bee  
violently taken away, and their Sheepe  
ſhould be given to their enemies ; that  
other men ſhould be Lords over their  
Beds, their Houſes, Cities, Olive-  
yards, Vine-yards ; nay, over their  
Children, nay more yet, that they  
ſhould ſerve their enemies in ſlavery,  
in hunger, nakedneſſe, thirſt, and  
want of all things : that they ſhould  
put a yoke of Iron upon their necks ;  
that

# The Teares of Germany. 27

that they should eat their Children, that their Cities should be besieged, taken, ruin'd; that they should be few in number, none to pitty them; their hearts trembling, and holding their lives in doubtfull suspense: And where is their glory in this case? where are their pleasant Things? they shall grieve at the very Wives of their bosomes, in whom they used to take such delight, such pleasure; and is not this a cursed state and condition that's brought in by the Sword? When God threatens David for his unjust act of Murther and Adultery, he addes t'is; *The sword shall not depart from thy house.* 2 Sam. 12. Chapt. Vers. 10. And King David prayes in his great streight, rather to bee punished with the Pestilence than either Warre, or the Concomitant of Warre, Famine, and addes a wise reason: *Let mee fall into the hands of God, and not of man; for with the Lord there is mercy.* 2 Sam. Chapt. 24. Vers. 14. And King Solomon

Ver. 52.

Ver. 65,  
66, & 67.

2 Sam. 12.  
10.

2 Sam. 24.  
14.

*lomon* his sonne, in his prayer made in the Temple, prayes to God that his  
 1 King. 8. people be not overthrowne by their  
 33. & 37. Enemies swords ; or if there shall be  
 any Famine or Warre, or any places  
 besieged in the Land, that GOD  
 would heare their prayers, and de-  
 liver them : intimating what an hea-  
 vy judgement it was to bee at the  
 command of an enemies sword.

2. War is  
 a signe of  
 Gods an-  
 ger.

*Secondly, Warre is a signe of Gods  
 anger.*

Judg 1.  
 14, 15.

IS it not apparant that God alwaies  
 threatens to send warre in his an-  
 ger? Hence you shall see when the  
 Lord was displeased with *Israel*, it  
 is said in the booke of the *Judges*,  
*That the wrath of the Lord was hot a-*  
*gainst Israel, and hee delivered them*  
*into the hands of their enemies, and*  
*sold them into their hands, so that*  
*they could not stand any longer before*  
*their enemies, Judges Chap. 2. Ver. 14. 15.*  
 So likewise Gods word testifies ; for  
 it



## *The Teares of Germany.* 29

it is said, Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Cushen-Rishathaim, King of Mesopotamia, and they served him eight yeares. *Judg. 3. 2.*  
*Judges Chapt. 3. Vers. 8.* And againe, The anger of the Lord was against Israel, and he sold them into the hand of Jabin King of Canaan, *Judges Chap. 4. Verse 2.* Againe, The Lord in his wrath sold them into the hands of the Mideanites, so that the Children of Israel made them dennes, and holes, and holds in the Rockes. *Judges Chapt. 6. Vers. 2, 3, 4, 5, 6.* So our Saviour intimates in that saying of Saint Matthews Gospell: And the King was wroth, and sent forth his Armies, and destroyed those Murtherers, and burnt up their City. *Matth. Chap. 22. Ver. 7.* So that it doth appeare, that when God sends Warre, hee is angry, vexed, wroth with that people.

Thirdly,

3 Warres  
effects.

*Thirldly, Warre in the effects,  
brings Famine, Destruction,  
and Devastation.*

**T**Hough the two former are heavy things : yet view the effects of the Sword. It regards no person, no age, no beauty ; it cuts off one as well as another ; as doth *David* witness in his saying : *Let it not discourage thee, for the sword devoureth one as well as*  
 2 Sam. 11. another. 2 Sam. Chapt. 11. Vers. 25.  
 25. It seldome is drawne but in fury, and never ends without destruction of one place or other : Marke but how God brings in the sword of the *Medes* and *Persians*, against *Babylon*, *Isai.*  
*Isai.* 13. 5, Chapt. 13. Vers. 5. 6. They come  
 6. from a farre Countrey, even the Lord in his wrath, with weapons to destroy the whole Land. It shall come as a destroyer from the Almighty. Behold, the day of the Lord commeth, cruell  
 Ver. 9. and with fierce wrath and anger, to lay the land waste. Every one that is  
 found

## The Teares of Germany. 31

found shall be smitten through, and all Verse 15,  
shall fall by the sword. Their Chil-  
dren shall be broken in pieces before their  
eyes. Their houses shall be spoiled, and Verse 16,  
their Wives ravished: with Bowes shall  
they destroy the children, and shall have  
no compassion on the fruit of the wombe:  
and their eyes shall not spare their chil- Verse 17,  
dren: And is not every Warre with  
clattering and effusion of blood? But  
that's not all; the laying of Cities wast,  
making Cities to remaine solitary, to Lam. c. 1.  
become as Widdows, bringing the stron- vers. 1.  
gest places to be tributaries; to make  
them slavish and captivated. This is  
the issue of warre, to cause the wayes  
to be unoccupied, to make men to  
travell in feare of their lives, to goe  
by by-paths, as Deborah witnesseth; To  
make the gates desolate: the Priests to Judg. c. 5.  
mourne, the Virgins ashamed; to Psalm. c. 7.  
make the Enemies to triumph in her  
Sanctuary, to make people seeke their  
bread with danger of life; to have all  
the young men slaine by the sword, to  
see Palaces overthrowne, holdes des-  
troyed;

stroyed: to see the solempne dayes forgotten, the Princes and Nobles in Irons, the Elders to sit in sack-cloath upon the ground, and keepe silence: to see the sucklings and children sworne in the Streets, to see them and their Mothers both perish together: to see the Virgins ravished in the open streets; to see *the hands of the pittifull women seeth their owne children*. To have our inheritance turn'd unto strangers, and our inheritance unto Aliens; to drinke water with the hazard of our lives, to have our necks under persecution, to be weary, and finde no rest, to have servants and slaves to rule over us: *To have our skinne blacke with famine, to have the Women defiled in Zion: to have our Princes hang'd up by the hands, and to see the Magistrates slighted and mocked: to see our yong men put to grinde, and to loose the joy of our heart*, Lament. 5. 12. & 16. these, and a thousand more such calamities are the issues of Warre: but I proceed.

Lam. c. 5.  
12. & 16.

Fourthly,

*Fourthly, Warre alwaies is the sequell  
of sinne.*

**G**OD usually punishes under desert;  
rewards where there is none.  
Seldome doth he punish proportion-  
ably to the offence: Never puni-  
sheth with this instrument, but it  
is for some capitall sinnes: Never  
did the Trumpet sound an alarme;  
never could Warre enter, but sinne  
usher'd it in: So saies *Deborah*: *They  
chose new Gods*: marke, there *Iudg. 5.8*;  
was the cause: Then was there  
Warre in the Gates. Yea, the Lord  
hath declared it himselfe; saying, *I my  
selfe will fight against you, with an out-  
stretched hand, and with a strong arme,  
even in anger, and in fury, and in great  
wrath.* *Ier. 21.5.* It will not  
bee amisse therefore, to search out  
some of the most speciall sinnes  
which induce, and draw in the  
Sword to execution, and make  
it bright and sharpe for the  
slaughter.

D

*First,*

*1. Pride &  
cruelty.*

*First, Pride and cruelty.*

**T**His is one of the crying finnes for which Gods fury swept away *Sodom* and *Gomorah* : This was the sinne, joyned with cruelty, that caused *Moab* to bee scourged with the sword. *Moab magnified himselfe against the Lord. Wee heard the pride of Moab : He is exceeding proud, his stoutnesse, and his arrogancy, and his pride, and his haughtinesse of heart ; for this are thy sonnes taken Captives, and thy daughters led into Captivity. Pride (saith Solomon) goeth before destruction, and an high looke before a fall. Remember the pride of Zions daughters : Thy men therefore shall fall by the sword, and in the battaile.*

Pride is the roote of sinne, and he that imbraceth it, shall powre out abominations, till at last he be overthrowne : And the first steppe to pride, is a falling away from God, and

## *The Teares of Germany.* 35

and to turne his heart from his Ma-  
ker : What made the Angels to be  
excluded heaven, but pride and am-  
bition : So *Adam* for his pride and  
presumption, when he did eate of *2 King. 18*  
the Apple, in hope to bee a God,  
was driven out of Paradise : *Pride*  
was the cause of *Senacharibs* over-  
throw, *2 Kings 18*. *Pride* perver-  
teth Princes, subverteth Cities, and  
everreth Kingdomes and whole Pro-  
vinces : as we are now eye-witnesses  
of this present misery here amongst  
us. Forgetfull, yea, proud *Herod*,  
uttering his Oration with such pride  
and ostentation before the people;  
after a shout, claiming to himselfe  
the honour due to his Maker, was,  
for all his proud and rich accoutre-  
ments, stricke by the Angel of God, *Acts 12.*  
and eaten of wormes : It was the pride  
of *Sodomie* and *Gomorah*, which cau-  
sed it to be burnt with fire and brim-  
stone from heaven : It was *Hehoams*  
pride of heart, and selfe-conceite,  
which caused the losse of tenne of the  
D 2 Tribes

*1 King. 12 Tribes of Israel : 1. Kings 12 Chapt.*

Thus, when pride goes before, then needes must bee a fall with shame and punishment: for after pride commonly followes destruction, and after a high minde, a fall: for the Lord casteth downe the mighty from their seate, and exalteth the humble and meeke. God himselfe resisteth the proud, but gives grace to the humble minded:

*2 Pet. 2. 9.*

Therefore, seeing pride hath beene the cause of our ruine and desolation, let us hereafter eschew it, and utterly forsake it: for it is so full of inconveniences, that it drawes a punishment along with it; it never yet went unrevenge: it ought therefore to bee despised of young men, to bee hated of old men, and finally, to be utterly denyed of all men: we cannot excuse our selves of this sinne, but we must needes confesse, we have beene all accessary to it; and for this are wee just punished, and now brought to know and humble our selves in Sackcloth, and Ashes.

*Secondly,*



# The Teares of Germany. 37

Secondly, Idolatry.

2Idolatry.

God hath beene alwayes jealous of his honour ; hee will not admit of any corrivall this way ; never did this sinne, when it was publicke, ever escape the lashes of the sword : This sinne expel'd those seven Nations, and for which the Lord cast them out from before *Israel*. So was *Israel* often plagued for these finnes of Idolatry and superstition ; for this you shall find them punished, where it is said, *So they forsooke the Lord, and served Baal and Ashteroth, and* Iudg. 2. *God sold them into the hands of their* 13, & 14. *enemies, Iudges Chapter 2. Vers. 13, and 14.* Nay marke, *Whither soever they went out, the hand of the Lord was sore against them.* And it followes, that they did worse than their Fathers, and followed other Gods : *Wherefore the wrath of the Lord was* Ib. 9, 20. *kindled against them sorely ; when it came once to this, that according to*  
their

their Cities, so was the number of their Gods, that then God did punish them sorely. *Shall I not visit for these things, saith the Lord, and shall not my soule bee avenged on such a Nation as this?* Marke but *Deborahs* words, how shee utters her selfe in her triumphing Song : *They chose a new God : what followed thereupon, Then there was warre in the Gates :* As soone as that sinne was set up, the sword followed.

3. *Disobedience to Gods Word.*

*Thirdly, Disobedience to Gods Word.*

*Deut. 28. 49, 50.*

**T**HIS sinne God likewise punisheth with warre, as you may see, where God saith : *If you shall refuse to hearken to my Lawes, and to keepe my Statutes, then will I bring upon you a Nation of a fierce Countenance, which shall not regard the person of the old, but shall chase you, till you bee left few in number. Now marke the cause of it : Because yee would not obey*

## The Teares of Germany. 39

obey the voyce of the Lord your God : be- 1er. 9. 13.  
cause they had forsaken my Law, nor o- 16.  
beyed my voice, I will therefore send a  
Sword after them, till I have consumed  
them, saith the Lord.

### Fourthly, Contempt of the Ministers of the Word, &c.

4. Con-  
tempt of  
Gods Mi-  
nisters &  
the Sacra-  
ments, and  
the Word  
preached.

GOD hath alwaies commanded a  
speciall respect and reverence to his  
Prophets and his Ministers, never  
suffered their wrongs to passe unpuni-  
shed; Marke what he saith : Therefore  
the Lord God of their Fathers sent to  
them by his Prophets and Messengers ri-  
sing early, and sending : What mov'd  
God? marke : For hee had compassion on  
his people, and on his habitation. Now  
how did they requite this? But they  
mock'd the Messengers of God, and de-  
spised his words, and misused his Pro-  
phets, untill the wrath of the Lord a-  
rose against his people, and till there was  
no remedy. What followed? marke  
but the upshot. For hee brought upon

2 Chron.  
c. 36. ver.  
16, 17, 18

them the King of the Chaldeans, who slew their young men with the sword in the Sanctuary, and spared neither young man nor Virgin, ancient, nor aged; God gave all into his hand: And they burnt downe the House of God, and brake down the Wall of Jerusalem, and burnt all the Palaces thereof with fire, and all the precious Vessels thereof, to destroy all. And they that were left by the sword, carried he away to Babell, and they were servants to him, and his sonnes. Here is a warning, I suppose, to all Nations, how they scorne and wrong Gods Messengers: for here was Warre, Fire, Famine, and Captivity followed upon it suddenly.

3. Gluttony and drunkenness.

Prov. 23.  
28, 29.

*Fiftly, Gluttony and Drunkenness.*

IT was not without reason that Solomon bids to avoide the company of Wine-bibbers: for to whom is woe? To whom is strife? To whom wounds without cause, but to such? And the Prophet *Esay*, *Esay* 5. 11. & 27, 28. he speaks

## The Teares of Germany. 41

speaks heartily against such : *Woe to them* (saith he) *that rise up early to follow drunkennesse, and to them that continue till night untill the Wine doe enflame them, and the Harpe and the Violl, and the Timbrell, and the Pipe are in their Feasts.* But what is the Sequell? Therefore (saith hee) are my people gone into captivity : there comes the Enemy with power presently ; none shall faint or fall amongst them, whose Arrows shall be sharpe, and all their bowes bent : whose Horse-hoofes shall be thought like Flint, and their Chariot-wheels like a Whirle-winde : these are some of the speciall finnes for which this Prophet lamentably complaines, *That our holy and our beautifull house, where our Fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste.* Now in the parallell wee shall see our present case to be as great and greater than *Israels*, and I am afraid our finnes the same, and greater too, that have caused the Sword, Famine, Fire, and Pestilence to rage amongst us  
these

Esay 5.  
ver. 11. &  
27, 28.

these twenty yeeres and upwards.

2. Document.

But here is one remarkable passage of the Prophet in this calamitous time; for he was not idle: This was a fit time for him to worke in, Subject large enough was offered, either for teares, or feares: He Sympathized with the rest, their misery reflected upon his Soule, and more especially the Churches; *Sions* vastations stricke deepe into his bowells: ————— *Quis talia fando, temperet* —————

Verf. 8, 9,  
10.

As hee had preach'd of, and fore-told the Judgment before it was come: so he deprecates it, when it should come; intercedes for mercy, for favour: urges God with zealous prayers for the diversion or mitigation of it; displayes the grievousnesse of it Pathetically: and as he was to be a Patient in it, so would he be as patient under it.

This hath beene the constant practice of many of Gods Saints in, and under common calamities, especially of the *Prophets*, and the more Eminent persons, who alwaies have been earnest with

## *The Teares of Germany.* 43

with God in such pressures, and urgent extremities. For this my soule shall mourne in secret.

O that my head was full of water, *Jer. 9. 1.*  
and mine eyes a fountaine of teares,  
that I might weepe day and night for  
the slaine of the daughter of my people!  
And when the warre and misery had  
burn'd and wasted much of the land,  
then do but marke what the same Pro-  
phet doth. *Vpon the Mountains* (saith  
he) *will I take up a weeping and lamen-* *Jer. 9. 10.*  
*tation, and upon the faire places of the*  
*the wildernesse a mourning, because they*  
*are burnt up; so that none can passe*  
*through them, neither can men heare*  
*the voyce of the flocke; the soule of the*  
*aire, and the beast are fled away and gone:*  
*Ierem. Chapt. 9. Vers. 10.* The pub-  
licke destruction and misery that the  
sword had brought in, made *Ieremy* to  
use this Method of weeping, lamen-  
ting, and mourning. You shall finde  
the same spirit, and compassionate af-  
fection in King *David*, concerning  
the miseries of the Church and State  
too.

*Psa. 51. 18* too. *Be favourable unto Syon, for thy good pleasure ; build up the walles of Ierusalem. And further, hee sorrowes for Syons afflictions : But now they cut downe the carved worke thereof with Axes and Hammers ; they set fire into thy holy places, and razed it to the ground. They have burnt up all the houses of God that be in the land : And then doth he sweetly intercede for it: We see not our signes, (saith he) there is*

*Ver. 10. 11* *not one Prophet more : (O God) how long shall the Adversary reproach thee? shall the enemy blaspheme thy Name for ever? why withdrawest thou thine hand? &c. Did not Abraham very pathetically, & effectually intercede to God, even for the safety of those wicked Cities, (though some say) he onely did it for Lots sake : yet Charity bindes us all to beleve, that he did it for the preservation of all, if it had beene possible. You shall find the same loving affection and compassion in Elijah, marke but how hee would move God by the common destruction : They*  
*have*



have (saith he) killed thy Prophets, and <sup>1 Kings 19. 10. 14</sup> pull'd downe thine Altars : As who should say, certainly these things will move God to have mercy upon his people. What an eminent patterne have we of a sympathizing and compassionate spirit in *Nehemiah*, when he asked *Hanani*, one of his Brethren, how the residue of Gods people did that were in Captivity, and of the state of *Jerusalem*; when as *Hanani* had answered him heavily, <sup>Nehc. 1. 2 3.</sup> That the people that were in Captivity, were in great affliction, and reproach; that the Wall of *Jerusalem* was broken downe, and that the gates thereof were burnt up with fire. What did *Nehemiah* hereupon? you shall finde, that when hee heard these words, He sate downe, and wept, and <sup>Verse 4.</sup> mourned certaine daies, and fasted, and prayed before the God of Heaven: And marke how sweetly he sets himselfe to that pious office. O Lord God of Heaven and Earth, the great and terrible <sup>Nehc. 1. ver. 5.</sup> God, I beseech thee remember, &c. And concludes in these words, O Lord, I beseech

beseech thee, let thine eare hearken unto the prayer of thy servant, and to the prayer of thy servants, &c. Desires God to give him favour in the sight of  
 Verse. 11. the King, that hee may effect what hee desires concerning JERUSALEM: And was not Daniel even so minded for the miserableness of the Sword, and Captivity, after that hee had made a large confession of their sinnes, how they despised Gods Word, and refused his Commandements, and rejected his Ministers; so that GOD brought his Sword upon them, and carryed them away into Babylon, how religiously and devoutly doth he pray God, saying, O Lord, according to all thy Righteousnesse I beseech thee, let thine anger and thy wrath be turned away from thy City Jerusalem, thy holy Mountaine: Heare (O God) the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary: O Lord, heare, O Lord forgive, O Lord consider, and doe it; deferre not for thine owne sake, (O my God) for thy Name is called upon

Dan. c. 9.  
 ver. 16, 17  
 19.

## The Teares of Germany. 47

upon thy City, and upon thy people. And to shut up all Examples in that one blessed Saviour, our Lord *Jesus Christ*, who, when he approached toward *Jerusalem*, and beheld it, it is said of him, *That he wept over it, saying, O that thou, even thou hadst knowne at the least in this thy day, the things that belong unto thy peace, &c.* *Luke 19. 41, 42, 43.* Because hee did know the fearefull destruction that should come upon that City, he in compassion wept, and desired heartily that shee had knowne the day and time to have made her selfe happy. Such, such (I say) should be the disposition of all good men, to bewaile and sorrow for the miseries of Gods Church and people, putting on with *Saint Paul*, the tender bowells of compassion, mourning with them that mourne, and weeping with them that weepe, being alike minded one towards another.

Now let us take a view of our present judgements inflicted, with the causes procuring them, and the means  
to

to remove them. I call ' them judgments, for they are many and grievous.

1. Our holy  
and our  
beautifull  
house,  
where our  
Fathers.

Psa. 122.  
4.

Pfal. 137.  
7.

As that famous, incomparable, magnificent, glorious, admired Temple of *Ierusalem*, that holy, sanctified, pure, devoted house; that comely, resplendent, adorned, specious, beautifull house, so strong, large, lofty, rich; in which stood the glory of our Nation: Ours, *whither every yeare all our Tribes went up, according to the testimony of the Lord; to praise the Name of the Lord.* That our solemne house, appoynted by God to be erected, to put his name there; where not onely we, but our Fathers before us have had free access to worship the God of heaven, is burnt, and burnt up with fire, by our cruell, deriding, unmercifull enemies, who in the day of *Ierusalem* cryed and said, *Downe with it, downe with it, even to the ground: as I say it was in that day with that Temple; is it not as truely verified in our Churches in Germany? How are our*  
Sacred

Sacred Temples pillaged, rifled, uncovered, laid waste, overthrowne, made now a refuge for wild beasts? how are the Priests, the Ministers of Gods Word and Sacrament, abused, plundered, prosecuted, proscribed, murdered, kild? How hath the fury of the destroying souldiers broke into our Colledges, Cloysters, Covents, and publicke Churches? and desperately have rifled, and defac'd those sacred Oratories? O how truely may it bee said of our Temples, they are made cages of uncleane birds, and dennes for Theeves and Robbers? what ravishings, rapes, violences have not beene offered in these our sacred Courts? and even to grave Matrons, Virgins, young Maidens of nine and tenne yeares old? how are we debarr'd liberty to approach those holy Courts? and how are our Flocks and Congregations scattered miserably? where, oh where can wee have liberty without danger of our lives, to present our selves in publicke before the Lord in

E his

Lament.  
2.6,7.

Verf. 9.

Verf. 10.

his owne house? where doth not danger attend us? where can we say truely, that we are safe from destruction? may we not, oh may we not say as the Prophet *Jeremy*: The Lord hath destroyed his Tabernacle, he hath destroyed his Congregation: The Lord hath caused the feasts of the daughter of Syon to be forgotten in Jerusalem, and hath despised in his indignation, the King the Priest. The Lord hath forsaken his Altar. He hath abhor'd his Sanctuary; he hath given into the hand of her enemy the walles of her Palaces: They have made a noyse in the house of the Lord, as in the day of solemnity. The Law is no more, neither doe her Prophets receive any vision from the Lord. The Priest and the Prophet are slaine in the Sanctuary of the Lord. Oh how is the destroyer come up? how many hundreds of Temples lye defaced, and emptie of any service of God in our Land? Hundreds; I may say truely, how many thousand Churches are destroyed at this time? So that wee may say

say as the Prophet : *Our holy and our beautifull houses, where our Fathers praised thee, are burnt up with fire* : Our Priests are forced to flye into other Countries, and many hundreds of them have miserably perished with their Wives and Children: Many of our publicke Schooles of learning, and many famous Colledges of Students are utterly consumed: what worthy Libraries have perished by fire? where are not the signes and tokens of destructions to be seene? and the misery and judgement is not onely limited to the Church of God, but if we looke and cast our eyes upon our land, our deare Countrey, that was once so rich, so full of plenty, so abounding with multitudes of people, so glorious for Arts, so renowned for pleasantnesse, for strength, for our many, great, and beautifull Cities, for our large and gracefull Churches, for variety of all worldly delights; wee could not name our wants, or defects of any things, which were sweete, comfortable, or

E 2      plea-

pleasant : what reliefe hath our superfluity, and plenty of all thingss, afforded to those that have beene in want? what afflicted Churches have not tasted of *Germanies* liberality? witnesse the reliefe and succour that English Divines have found amongst us : Witnesse *Denmarke*, *Poland*, *France*, *Spaine*, *Italy*? To what distressed, and afflicted have we not offered shelterage? how, oh how hath the strength of the Princes of *Germany* beene admired for their valour and courage? What a Bulwarke and defence hath it beene against the common adversaries of the Christians? what famous sieges hath *Germany* endured for the defence of the Gospel? Who can reckon up her worthy Commanders : her numbers of wise and discreet Magistrates? What Countrey hath out-stript her (oh faire beloved *Germany*) in any excellencies or priviledges? But these times are gone : oh how my soule mournes, and how my spirit doth grieve, to see her excellency thus departed.



parted! to see her glory thus sullied with miseries, and she stripped of all joy and comfort: Where shall I beginne to reckon up her troubles? What shall I speake of the lamentable extortions and exactions upon all estates? What shall I mention the tortures and torment<sup>s</sup> inflicted upon all Degrees, Sexes, Ages? What shall I insist upon the Rapes and ravishings, without distinction of persons or places, unfit to be rehearsed? What need I relate the Robberies, Pillagings, plundrings of Villages, Cities, against promises and publicke Oathes? What shall I mention the murthers, and blud-sheddings, committed in every Acre of ground in our land? What neede I insist upon the generall devastations by fire in every Countrey as the Armies have marched? You are all witness<sup>es</sup>; and many, nay most of you, have beene sad spectators of these wretched and deplorable proceedings: King *David* confessed, that *he was in a great straight*, when hee

2 Sam. 1.  
34. was put to chuse one of these 3. Judgments, the Famine, the Sword, or the Pestilence; what straits and extremities are we of this Nation then put to, who are not put to our choyce which judgment we will accept of, but are forc'd to endure all the three, and more, and have suffered them longer than King *David* should have done? his Famine was limited to seven yeeres, the Sword had a Commission but for 3. Moneths, and the Pestilence was restrain'd to 3. dayes; but ours have beene this Twenty yeeres together, and in a great extremity. The Sword hath not marched without other Judgments to accompany it, as heavy, or heavier than it selfe, as Fire, Famine, Pestilence, and yet not stinted, but going on as furiously as if it had scarce begun its work. Our Famine doth not onely parallell, but for continuance farre exceed that of *Samaria*: our Examples of strange sufferings are equall to it. For have not mothers devoured their owne bowels? Have not the Graves beene ransacked, and

## The Teares of Germany. 55

and dead bodies taken up and eaten? We have felt those heavy curses which God threatned to the disobedient *Jewes, Deut. 28.* Our Wives have been *Deu. 28.* ravished before our faces, our Daughters taken from us by force, to satisfy the lust of the outrageous Soldiers: our Oxen have beene slaine before our eyes, our Sheepe have beene driven away, and not rescued; our Fields standing thick with Corne, have beene suddenly trod downe by troopes of Horse-men, or burnt up by them; our large and spacious meadows so plentiful in grasse, have not beene mowed these many yeeres; the Fruits of our grounds have beene eaten by our Enemies, our goods and our Plate all taken away, our houses made Stables, and after turn'd to ashes; Strangers have the rule over us, above 8000. Villages consumed with fire. How have wee beene expos'd to nakednesse, hunger, cold? How have wee beene forced to fly from the fearefull Drumme by stealth in the night, seeking for shelterage even without

hope? How have we been besieged in all our strong Cities and places of defence? Oh how doe our people sigh for, and seeke their bread! Oh how have they given their pleasant things for food! The yong and the old lye on the ground in the streets, our Virgins and our young men are fallen by the

Lam 2.21  
22.

Lam. 4. 4 Sword. *The tongue of the suckling child cleaveth to the roose of his mouth for thirst: The young children aske Bread, and no man breaketh it unto them.* Lam.

4. 4. Those that wee have nourished, hath our Enemy consumed: It is come to passe as Jeremy spake concerning Jerusalem: *They that fed delicately, perish in the streets; they that were cloathed with Scarlet, embrace the dung. They that are slaine with the Sword, are better than they that are killed with hunger; for these fade away as if they were struck thorough for the fruits of the earth: The hands of our pittifull Women have sod their owne children: The Kings and inhabitants of the earth would not have believed that the Adversary and the Enemy*

Lam. 4. 10  
11.

*shall*

## *The Teares of Germany.* 57

*Should have possessed our Gates.* O Germany, these are thy afflictions! These are some part of thy heavy Judgments, for these things thou weepest. Thine eyes casteth out waters', because thy children are desolate, and the Enemy hath prevailed. But sorrow oppresseth my bowells, I might, but will not further insist upon our woes; let us now seeke the Cause of these heavy and terrible dealings, and breaches: wee need not looke farre for the Causes; even those sinnes which caused *Jerusalems* destruction, have procured ours. For where was not *Pride* advanced, and *Pride.* haughtinesse? Who was hee who did not mightily exalt himselfe? How did we magnifie our selves in our wealth, in our strength and multitudes of people and Cities, especially of our women? Did they not goe with stretched out necks, and wanton eyes? Oh this! this is (I feare) one of the causes of this vastation.

And as I said of the former, so may *Idolatry.* I say of this sinne: wee were not only Idolaters

3. Con-  
tempt of  
G O D S  
Word.

4. Con-  
tempt of  
his Mini-  
sters.  
Lam. 4.  
16.

1 Cor. 4. 8

dolaters in private, but in publicke, under every greene Tree; upon all the Mountaines, in all the Head-streets of our Townes *Idolatry* did abound. And as though these two were not sufficient to cause the wrath of God, how have we neglected the meanes that God in mercy sent to us, not regarding the Law of the Lord: saying, *Wee will not heare, nor shall he reigne over us.* And what shall I speake of the indignities, reproaches, abuses offered to our sacred Function? May I not say truly as *Jeremy* saith, *They revered not their Priests, nor had compassion of their Elders.* Likewise, *We have beene full, we have beene rich, and we have reigned as Kings.* No Nation in the whole world thought themselves more secure, or more free from danger than wee did, but for all these did not give glory to God, and therefore are wee made a spectacle unto Angels, to the world, and to men. We have laine on Beds of Ivory, when others have beene in misery; wee have fed full, when others wanted;

wanted; our hearts have beene overcome and swell'd with fat, and we have surfeited even with the good things of the Land, and shall not God visite us for this? Yes saith the Prophet: For have wee not famine for our excesse? Have wee not want for our gluttony? and have wee not nakednesse and desolation for our Pride? *Even unto this present houre we hunger, and thirst, and are naked, and are buffetted, and have no certaine dwelling places.* <sup>1 Cor. 4. 11.</sup> It was our complementall, and not real, and formall Religion which caused these plagues to fall so heavy upon us: Wee had formerly warnings by visible Signes and Meteors, and we neglected them, and sleighted them, as if they had not appertained to us; therefore wee have beene guilty of our owne blood and destruction, for it was our neglect that caused these Judgments to fall upon us. Wee may as well say, *O Germany! O Germany!* as our Saviour said in his time, *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest*

*nest them that are sent unto thee: Nay, we have added more; we have not onely done so, but exiled and banished our Ministers, and taken their possessions to our selves, and let their widows and their children begge their bread from house to house. We have calculated other mens misery and estates, but have not thought of our owne: It hath beene our preposterous desires that hath brought this affliction upon us: wee know, and now are sensible of our owne present estate & danger, which formerly wee regarded not, and so much sleighted; building and trusting too much upon our owne strength and security, thinking wee should never be moved; saying, *Soule, take thine ease*, as the Rich man in the *Gospel* did, which sung that lullaby to himselfe, *for thou hast goods laid up for many yeeres*. Our King hath beene styled *Rex Hominum*, and wee have taken it to our selves too, and thought it so: and is it not justly come upon us, and true, (as I said before) *That they*  
*which**



# The Teares of Germany. 61

which fed delicately, are desolate in the *Lam. 4. 5.*  
Streets; and they that were brought up  
in Scarlet, embrace dung-hills. *Lam. 4. 5.*

O how could I enlarge my selfe up  
on these, but yet there is a trocpe of  
sinnes unnamed: but I will not leave  
out those crying Twinnes of *Gluttony* & *Gluttony*  
and *Drunkenesse*. Oh how did these *ny and*  
flourish and bud forth! And but adde *drunken-*  
to these fulnesse of Bread, excesse of *nesse.*  
*Idlenesse*, neglect of the poore, com-  
mon swearing, profanation of the Or-  
dinances of God, disobedience to Pa-  
rents, Magistrates, cozenage in dealing,  
and traffick; abusing Gods graces into  
wantonnesse, with divers others. No  
marvaile though these things be come  
upon our Nation: *Shall I not visit for Ier. 9. 7.*  
*these things saith the Lord, and shall not*  
*my Soule be avenged on such a Nation as*  
*this?* So having display'd in a Mappe  
the Judgments of *Germany*, with some  
of the crying sinnes of the same, let me,  
I beseech you, conclude all with some  
directions how to remove these plagues  
and heavy visitations: and the first is,  
I. Repen-

## I. Repentance.

Meanes  
to remove  
the miserie  
of  
Germany.

Ier. 4. 14.

Jonah 3.  
5. 10.

Math. 4.

This is the Balme of the wounded soule, the stop-sore, the soveraign'st remedy that can be applyed: to this, or to none. It was this that *Jeremy* gives as the onely Physicke to *Jerusalem*:

*Wash thy heart oh Jerusalem from wickednesse, that thou maist be healed: how long shall thy waine thoughts lodge within thee?* It was that which the *Ninivites* practiz'd, to save themselves & their City from destruction: It is that which hath alwayes wrought effectually with God; when they sought him, he heard them; and when they turned unto him, he was found of them. *John* the Baptist, began his Preaching with

this, as the best foundation, *Repent, for at what time soever a sinner doth repent him, God will turne away all his wickednesse; he shall not dye.*

Now there are two sorts of repentance; the one is a true and unfeigned repentance; the other is an Hypocriticall, or Temporary Repentance: A true Repentance is, when wee turne

## The Teares of Germany. 63

to the Lord with weeping, fasting, <sup>1ocl. 2. 12</sup>  
and mourning; as I hope, we appeare  
and do, at this present before the Lord,  
and in this Congregation; that is, in  
sincerity and truth: Such was *Dauids*  
repentance, who watered his Couch <sup>2 Sam. 12. 13.</sup>  
with his teares: such was *Peters* repen- <sup>Iob. 42. 6.</sup>  
tance, who with the teares he shed <sup>2 Chr. 33. 12.</sup>  
made dents in his cheekes, which fell <sup>Iudg. 3. 9.</sup>  
from his watry Cell; such was *Iobs*; <sup>Math. 26. 75.</sup>  
such was the repentance of King *Me-*  
*nasseth*; such was the repentance of the  
*Israelites* in *Bethalia*; such was the  
true contrition and hearty repentance <sup>Luk. 14. 18.</sup>  
of the Prodigall sonne: all these are  
excellent examples for us to follow  
and imitate: for looke what favour  
the Prodigall Childe received at the  
hand of his naturall or earthly fa-  
ther, such, and farre greater favour  
shall we finde at our heavenly fathers  
hands; if by true and lively repentance  
we turne to him: And if he hath de-  
clared himselfe thus unto man, saying,  
*If thy brother sinne against the seven*  
*times in a day, and seven times in a day* <sup>Luk. 17. 4.</sup>  
*turne*

turne againe unto thee, saying, It repenteth me, thou shalt forgive him : How much more will he then, which is the God of all mercy, forgive us, who are here ready and willing to confesse our sinnes, and turne to him by unfeigned repentance, and a newnesse of life.

Now a feigned repentance is, when we make an outward shew of sorrow, but the heart is not touched with it; or when we doe it for fashion sake: but I hope here is none such in this Congregation: for such was the repentance of obstinate *Pharaoh*; such was the feigned repentance of wicked *Saul*; such was the counterfeite repentance of *Esau*; such was the dissembling repentance of *Symon Magnus*; such was the hollow-hearted repentance of *Indas*; such was the repentance of *Ananias* and *Saphira*; for by a tree we may know the fruit. Our sinnes have gathered head against us, and will bring us still to a lower ebbe, if we doe not from our hearts earnestly bewaile

Exod. 9.  
27.

1 Sam. 15.

24.  
Heb. 12.

17.

Act. 8. 24

Mat. 27. 3

## *The Teares of Germany.* 65

bewaile our former and wicked lives,  
and truely repent us of our misdeedes:  
let us doe as the *Ninivites* did, who  
speedily put on sackcloth, and sate  
them downe in ashes, weeping and *Jonah 3*  
mourning for their sinnes; there was  
true repentance: The Lord hath pro-  
mised, that if the wicked will returne  
from his wickednesse that he hath  
committed, and keepe his statutes, and *Eze. 18.*  
doe that which is lawfull and right,  
he shall not dye, but live: For as I live,  
(saith the Lord) I desire not the death  
of the wicked; but that the wicked  
turne from his wicked way, and live.  
Therefore turne you, turne you from  
your sinfull wayes; for why will you  
dye, O yee inhabitants of *Germany*.

We know nothing will quench fire  
so soone as Water, Vinegar, Blood,  
and Milke: if ever we hope to have  
our fire of warre quenched and extin-  
quished, let us cast on the teares of Re-  
pentance, the Vinegar of compun-  
ction of heart, and apply the precious  
Blood of Iesus Christ to our soules;  
F and

and throw on the Milke of purity and innocency of life for the time to come; and the Lord will repent him of his fierce wrath, and be at last gracious toward our Land and Nation: That's the first.

2. *Is Prayer.*

**I** Will onely adde this one for all, Prayer; oh it is acceptable incense before God: how hath he alwaies rewarded it? regarded it? Observe how the Children of *Israel* used this against all oppressors: when God at any time had sold them, either into the hands of the *Philistims*, or *Ammonites*, or any other: it is said of them, that when they cryed unto the Lord, hee heard them, and delivered them out of their enemies hands. This, this is that which God prescribes us to use in all our extreamities. *Call upon mee in the time of trouble, and I will beare thee, and thou shalt glorifie me.* And because our transgressions have

have beene great, and have procured these warres, let us strive with God by Prayer, that the Lord may at last be entreated for our Land, and for our Cities, and people. Let us therefore pray unto the God of heaven: *Let us search, and try our wayes, and turne to the Lord: Let us lift up our hearts, with our hands, to God in the heavens;* for he hath smitten us, and he will heale us. Lam. 3. 41  
And if we will turne to him, and return from our sins, he then will heale our land, and will have mercy upon us; and as long as his mercy is over all his workes, let us never faint, or sinke under the burthen of despaire: but let us, that are here present, pray, that the Lord would keep us, that here remain alive, from battaile and murther, and from sudden death; from plague, pestilence, and from famine; from hardnesse of heart, and contempt of his Word, and Commandement, good Lord deliver us, and all people on the face of the earth.



## The Prayer after the Sermon.

**O** Most Eternall God, most powerfully wise, and mercifull Father, which punishest the transgressions of thy people, and wilt not let any wickednesse goe unpunished, we beseech thee (oh God) to heare; to consider our miseries, to regard our teares that fall: Oh! looke upon our adversaries (oh God) how they triumph: Remember (oh Lord) thy Churches miseries: Thou hast said it, *That the blood of thy Saints is precious in thy sight*: Oh! see then (oh Lord) the blood of thy Saints which is shed in every place! Cause to cease (oh God) the fury of the Sword, and the might

*Psalm 116*



might of the destroyer, doe as thou  
 diddest in King *Dauids* time: cause  
 thy Angell to put his sword up, and to  
 cease from punishing further. *Oh thou*  
*Sword of the Lord, how long will it be* Ier. 47-7,  
*ere thou be quiet? put up thy selfe into*  
*the scabberd, rest, and be still.* Let it  
 suffice (O God) to have punished thus  
 farre, thus long: Why should they say,  
*Where is now their God?* Lift up thy  
 selfe O God, and come and helpe. Thou  
 hast said it, O Lord, *That though thou*  
*dost send affliction, yet wilt thou have* Lamen. 3  
*compassion according to the multitude of*  
*thy mercies.* Oh let us not be made an  
 utter reproach, and astonishment; oh  
 let not the Enemies, and those that  
 know not thy Name, say, Are these  
 the beautifull Cities? Is this the glory  
 of the Nations? O let them not de-  
 voure us at once, spare us, good God  
 of our Salvation, spare thy people  
 whom thou hast purchased with the  
 blood of thy deare Sonne *Jesus Christ.*

O thou, the preserver of men, wee  
 humbly intreat thee upon our bended

knees here prostrate before thee, and upon the knees of our hearts, that thou wouldst lay a bridge of thy mercy over the waves of this troublesome and dangerous time, and be gracious unto us, that we may returne to the congregation, and declare to the children that are yet unborne thy wonderfull deliverance, which thou hast wrought for us poore and sinfull men. Our iniquities, wee confesse, are gone over our heads, and our transgressions have ascended up to Heaven, and there cryed for vengeance: And though wee be the children of wrath, yet thou art still the God of mercy; and therefore we begge ô gracious Father, that thou wouldst not still fight with Fire and Sword against the arme of flesh and blood: and looke not upon us as we are sinners and violaters of thy Commandements; but on him which sits at thy right hand, Jesus Christ. Send us a restoration O Lord, from death and captivity, and remember that thou art the Potter, and wee are the clay, even the worke of thine

## The Teares of Germany. 71

thine owne hands: *shall the dead praise thee? or shall the pit give thanks unto thee? Oh the living, the living shall praise thee, and sing laud unto thy name.* *psal .6.*  
O Lord we beseech thee to heale us, to recover us, for wee are brought very low; our Enemies have brought us in subjection, and they that hate us, are Lords over us. O call to mind thy old mercies, thy gracious promises, thy tender compassions: Be favourable unto us, and restore the voice of joy and health once againe into our dwellings. Returne O Lord, unto us, and be pacified towards thy servants: Comfort us now after the long time that thou hast plagued us, and for the yeares wherein we have suffered evill, so wee, the sheepe of thy pasture, shall praise thee, and declare thy goodnesse from posterity to posterity. Restore (Oh God) our peace, our liberty, thy Gospell in the purity of it: Grant these things O God, for Jesus Christs sake, the Sonne of thy love; to whom, with thee, and thy blessed Spirit, bee rendered

dred of all, all praise, power, might,  
and dominion henceforth,  
and for ever: and let  
the people say, A-  
men, Amen.

**FINIS.**



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